

SEMPER FLOREAT

& staff

in conjunction with

N.U.A.U.S. & CECIL B. DE FERGUSON

proudly present ...

The First Australian
Universities' Arts Festival

OR

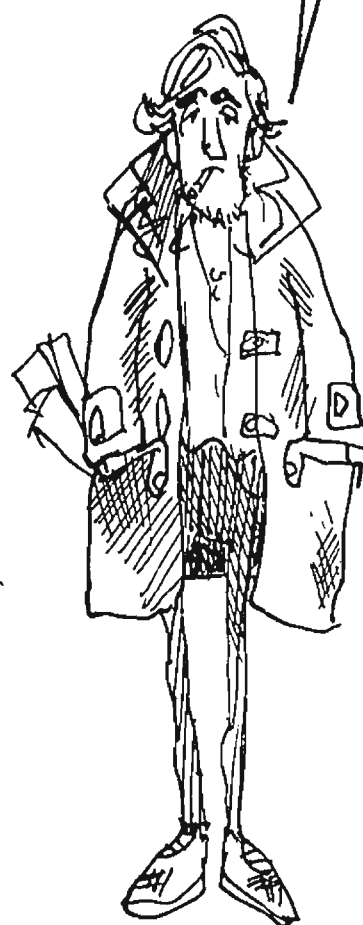
How we got cultured
without really trying...



Theatre Goer



Movie Goer



Concert Goer



Goer

featuring

and

THE UNIVERSITIES OF :-

SYDNEY
MELBOURNE
QUEENSLAND
MONASH
NEW SOUTH WALES
ADELAIDE
NEWCASTLE
WESTERN AUSTRALIA

TASMANIA
NEW ENGLAND
FLINDERS
MACQUARIE
WOLLONGONG
LA TROBE
BROKEN HILL
TOWNSVILLE

A CAST OF MILLIONS !!!



"TITILLATING SUSPENSEFUL
..... AROUSING TO THE EXTREME."

- Time Magazine

the open forum



WHAT HAPPENED TO WHACKO 1967?

Sir,

What a golden opportunity the production of a magazine during Commemoration Week gives to the University of showing to a somewhat critical public an acute awareness of its position in society, of its intellectual capabilities in the fields of political and social satire, and primarily of presenting an image contrary to that which it is usually burdened with from the public eye.

However, one who agrees with these sentiments could feel nothing but frustration with "Whacko" 1967. Over the last few years prior to this year, there has been to some extent an element of satire and an overall image at least presenting some of the features already mentioned, but, sad to say, this year, all the University was capable of (or should one say that very small group responsible for the production of "Whacko") was a magazine simply and solely based on pornography. One may question what has just been said since the Oxford dictionary defines the word "pornography" as "obscene writing" but "Whacko" was, in the main a picture book with side comments to the pictures.

We can well be proud of our efforts with "Whacko". There is little doubt that our capabilities in the publication of this magazine can be put on a high intellectual level. One says "our effort" because the public appears to regard the University as a unit

and judge all from one. This of course is unjust but nevertheless there it is and we must accept it.

Please do not think that I am regarding "Whacko" as the sole or most important medium through which University gains its image, but I do feel that it reaches a broad section of the community since it is circulated on the North and South Coasts together with the city circulation.

Surely one is not overestimating the intellectual capabilities of this University when he expects to find something more than mere pornography in "Whacko", or for that matter any publication of the student body.

It certainly wasn't pleasant to hear that one of the main beneficiaries of "Whacko" declared after reading a copy of that magazine that had they known of its contents at an earlier date, they would

have had nothing to do with it; and after reading a copy they had decided to instruct a group who had volunteered to sell the magazine not to do so.

These facts, together with constant criticism from many students who refused to sell "Whacko" even though they knew the proceeds were for charity have prompted me to write this letter.

I do so in the hope that "Whacko" 1968 will be something more than sheer pornography and will be a true indication of what the student body really desire in such a magazine,

Norman Katter

ONCE MORE WITH FEELING

Sir,

With the appearance of Ron Marshall's article "Once More With Feeling" in Semper Floreat 2.6.67, page 4, we see at last a student movement willing to stir our latent intellectual qualities.

Now with the help of those prepared to organize a central leading party, students can add student politics to the firmly established popular topics, sex, grog, etc. We see an organization for the liberals and Liberals, not so left to be that, but moderate enough to be able to fight against apathy and for a sensible student - lecturer community.

Engineering I

POETRY PLEASES

Sir,

Please accept my unrestrained but still genteel congratulations on the May 4th S/F. From being just another college paper, it has now become a "journal". Particularly pleasing was the new look and of course the space given to poetry. Perhaps you could entice bods to send in lots more, also mathematical puzzles and short, short articles in their field, maybe really tough crosswords (has anyone finished the Women's Weekly one in one day). But keep up the humour and the protests letters — after all isn't there too much covering-up nowadays?

Re Arthur Pilkington's letter. Don't you think he was rather hard, speaking of mediocre service from U.Q. grads? At the same time, here is a curious thing from Outside. When a technician or artisan has finished his training he becomes a man, competent,

confident, and capable of taking charge of other men. On the other hand, the graduate, noticeably in Medicine, Electricity and Oh a few other fields, seems still an unsure lad, quite clueless, and often treated with little respect by either the men over him or those he is supposed to lead. This state often persists for years, why? Is our maturity held back by contact being confined too much to other immature minds, both before and behind the lectern, or do people striving for the common touch mistakenly concentrate too much on "common"?

I think Sunday's concert should have been held in the Tree Theatre instead of that chilly sunless Great Court. In fact, let's have Shakespeare out there on Sunday afternoons.

Back to my cockroaches in haste.

E. Z. Kuteba, III

DISGRUNTLED

Sir,

We are three first year students, who, in our dew-eyed innocence, came to the "Great University" expecting to be treated as adults capable of making our own decisions, and, admittedly, our own mistakes. But how soon we were enlightened. Lecturers of sub-junior standard read us pages of our text books, lecture notes and the very occasional reference book, all of which we had already done; and expected us to attend dutifully. As our enthusiasm waned, the great roll system waxed — now we are subject to the "stand-over" attitude we had experienced in high school. Even worse were our tutorials, which were usually conducted by one bored post-graduate, and involved one to ten bored under-graduates, neither of whom gained much from the experience. These were even more stringently enforced, and consequently the irresponsible little students are sufficiently disciplined.

We are not suggesting that all of the required lectures and tutorials are utterly worthless, on the contrary, many of them are extremely necessary, but we do think that while we are paying 300 a year for the "privilege" of learning, we should have some liberty to choose our method of approach.

Yours sincerely,
"Disgruntled".

ROLE OF THE UNION

Sir,

In a recent letter to Semper Floreat I suggested that in comparison to some other Australian Student Unions, the University of Queensland Union was a rather conservative establishment. I would like to outline a more useful role that I think the Union should play.

It is trite to say that Australia and the world face big problems. The plight of the underdeveloped countries, threats to world peace and the future existence of mankind and social problems in the affluent countries are broad fields which should be challenging enough to attract the interests of most university students, yet there is very little discussion about these issues amongst most students. While as students we can do little to tackle the major problems of the world directly, if we leave the university with an awareness of the challenges before us then our time spent here will have been worthwhile. I see the prime function of Student Unions and Student Representative councils as simply encouraging an awareness of social, economic and political problems that exist around us. This is exactly what our Student Union is not doing at present.

The Union should, for example, have a regular program of lectures by eminent visitors to this university. Every year, academics who are outstanding in their fields visit Queensland University, and yet very few have contact with the students. I can only speak for the Economics Department, but last year Professor Kindleberger, one of the world's foremost economists visited the University, and in first term Professor and Lady Hicks, both of Oxford spent some time in Queensland. Later in the year Dr. Max Cor-den of the A.N.U. will be passing through en route to take up a post at Oxford. The students have little or no chance to come in contact with these people.

The Union should also be willing to fly eminent visitors up to Queensland from the Southern States when the occasion warrants it. The recent visit of Professor J. K. Galbraith to Australia springs to mind.

Peter McCawley

I AM INNOCENT

Sir,

I should like the opportunity of correcting a statement in a letter by Peter McCawley which appeared in S.F. No. 3, 14/5/67, under the heading of "Perhaps Frank's not such a good mate." Since the publication of the letter I have been approached by several students who have expressed concern that I should choose to ignore the principles (stated in Mr. McCawley's letter) for fear of damaging my future on Union Council (also stated in the letter).

Mr. McCawley's letter referred to a Vice-President of the Union, of whom there are five — a General Vice-President (myself); St. Lucia Area Vice-President (Day); St. Lucia Area Vice-President (Evening); Turbot St. Area Vice-President; and Herston Area Vice-President. I should like to make it known that the particular Vice-President referred to was not myself, and that proof of this is evident in my particular actions at the April meeting of Union Council (prior to the publication of the letter) in rebuking the President for his behaviour over the incident in question.

As well, Mr. McCawley has informed me that he regrets any misrepresentation which might have occurred per his statement which, as he said, referred to somebody else!

I should like, as well, to congratulate Semper Floreat this year on its vastly improved layout and appearance. It would seem however, that the many pages of pop reviews could be sacrificed at times for articles of more significant social religious and political comment.

Yours faithfully,
Alf Nucifora.

ANOTHER VULGAR CREEP

Sir,

Just a short note of condemnation to the author,

and I use the term loosely, of "A Case of Creeping Vulgarity". The mere title puts one off as a simple case of words sound good and meaning sweet fanny all.

In its opening premise it links the names of Frank Sinatra and George Wallace amongst others. I like neither, but it's like comparing Mona Lisa with my latest finger painting.

However my real bone of contention is not Twiggy, Dean Martin, L.B.J., or the others so skilfully cut down by the acid-tongued criticism of the Author, but "... the — of thirteen-year-olds —

Normie Rowe." I am not 13, or a female, and I don't scream a la Pavlov's dogs when I hear Monkees, but I disagree with the quote "... no voice to sing of." I have just finished watching Expo '67 during which Normie Rowe sang. The electronic equipment was zero, the stage in the middle of a football-field, wind, trains and assorted noises added to the confusion, but Rowe's voice came through clear, loud, and on key. He had no trouble reaching the notes and holding them (I may add that Bobby Limb and Rolf Harris both did sound shocking) and in all his whole performance was polished (as far as a rock-n-roll singer's performance may be called polished!). I was surprised and pleased.

What also caused a lump in the bowls was the final moral of the article. "Maybe we are all getting too old for this switched-on bit, folks. Bears thinking about!" As a tropical rooster once said, to a love smitten hen sitting on the equator

"What a lot of hot cock!"

Yours, etc.

"A believer, not a BULLiever"

B.J. Science IV.

Ed.: The spelling and grammar in this letter are reproduced exactly as received. They must prove something about Normie fans.

Articles on Trade Unions
A.L.P. Structure
Deserted Wives
Asia Student

Editorial — What Karrala House means

Review — Orbit of China
and Poetry and Music criticism

Buy VIEWPOINT at Book Shop



INTERVIEW

WITH Israel so much in the news we thought we would interview 23 year old Marta Grech, an outspoken young woman doing English (hons.) IV. Marta is an Australian Jewess.

- Q. Have you personally come across any anti-semitism in Australia?
- A. That is a difficult question to answer. I have noticed signs of covert anti-semitism rather than overt signs. I am certain that there are some places I could not go because Jews are denied membership. The Royal Queensland Yacht Club, for instance and certain golf clubs. I have had some mild experiences of name calling but these are usually in moments of heat and anger. My friends often tease me for being a Jew. The situation is worse in Sydney and Melbourne where the Jewish communities are larger.
- Q. Do you feel different from your friends because you are Jewish?
- A. I wouldn't say I feel different. I haven't got prejudices in that I feel someone who is not Jewish is less than me but I am very proud of being Jewish and it is one of the first things I tell people when I meet them and if they don't accept me on that ground I don't care if they accept me at all. I like to think people are interested in my heritage and I like to tell them about it.
- Q. Is the Nazi vendetta on the Jewish population still alive in the minds of the Jews? If so should it be forgotten?
- A. When you consider that the Jews remember what happened centuries ago you can't expect them to forget what happened in the last generation. People like myself who were born in Germany during the war and who have had a whole family suffer will have a more vivid memory of it than people who were born in Australia. One can only understand what happened in Germany if one has lived in that type of environment. I doubt if I will ever forget Hitler, he was like the Pharaoh or the Spanish Inquisitors only his crime was much greater because it affected so many more people. I don't think it should ever be forgotten, not out of self pity but because we should see it never happens again to any group. Genocide is in my opinion the vilest of all crimes and this applies in political terms as well as racial or national terms.
- Q. Do you as a Jewess believe you are part of a chosen people?
- A. Young Jews today tend to counter this question with cynicism. Chosen for what? To be persecuted. I believe we are chosen not in the sense that we are superior but chosen to teach by an example of our own actions tolerance and endurance. We should actively promote these kinds of qualities in the world.
- Q. Does a Jew automatically become an Israeli on entrance to this country?
- A. By the Law of Return 1948, any Jew who returns to Zion, Israel, from the moment he steps on Israel soil if he wishes to become an Israeli national he can.
- Q. Is there a tendency for Jews to place Zionism above nationalism?
- A. Zionism is a form of nationalism. If Australia and Israel were at war then the choice would be difficult but the decision would probably be taken out of our hands because the Australian government would probably intern all the Jews. It is a fallacy to say all Jews are Zionist. In U.S.A. many of the Jews by their various reforms of the Jewish religion do not regard themselves as Zionist or see themselves as part of Israel. In my case where I am an Australian Jewess rather than a Jewish Australian I feel I owe relatively equal feelings towards both countries, one part of me sees this country as God's own country and the other half sees Israel as God's own country.
- Q. Therefore the Jews would integrate just as well as any other nationality?
- A. Yes, definitely.
- Q. I believe you have been to Israel?
- A. Yes, for 11 months between February 1962 and January 1963.
- Q. Why did you go?
- A. I was selected under a youth leadership course. This course was geared to youth leadership in the Zionist Youth Movement.
- Q. Did this visit have any great emotional effects upon you and did you find yourself strongly Zionist as a result of this visit?
- A. It had great emotional impact. I became actively Zionist at the age of 15 or 16 and of course getting to Israel was of great importance to me. I had many pre-conceived ideas about this country, I pictured it as a land of milk and honey, the result being that I was initially disappointed. Probably the most noticeable effect was that I was no longer conscious of the fact that I was a Jew. Here I was a Jewess and most of the people I met were Jews, therefore one didn't have to continually talk about a heritage since everyone had the same factors in common. However as sorry as I was to leave Israel I was still extremely happy to get home.
- Q. I believe the Jews have a series of collective worker's farms in Israel called Kibbutzim. Did you visit these and what were they like?
- A. Yes I did. It's hard to describe what they are like. They are certainly a most attractive way of life, it is not like living in a city because everyone knows everyone else. It is more like a station. Unless you are anti-social there is plenty of company. There is a great deal of cultural activity, from this point of view it is ideal. However there is no opportunity to be alone and this can have a stultifying effect on a person particularly someone like me who is an Australian where we treasure "our own back yard". I also didn't like the extent of the break down of the family unit you have there.
- Q. Why were these camps set up in particular for the Israelis?
- A. It is mainly because of the nature of the country. It is so small that collective farming is necessary to provide the maximum income.
- Q. What % of the population in Israel would be Jewish?
- A. The total population is 2½ million and 2 million of these are Jews.
- Q. I have heard it reported that the Jews expelled many Arabs from Israel when they came in. Is that true?
- A. I must confess that my answer is not impartial but what happened is that when the Jews moved in they offered the Arabs a chance to stay and work but a large proportion of the Arabs decided to move out. The Jews however would not be prepared to take these Arabs back now since they have been put in special camps in such countries as Syria and kept in poverty and fed with propaganda. It would be senseless for the Jews to take back persons who hated them.
- Q. What sort of spirit prevails among the Israel people as a whole?
- A. There is of course some friction which must be expected from such an intense migration -- some years it is as high as 150,000 --- but on the whole the majority have an intense belief in the State of Israel and believe that they can make it the promised land.
- Q. Was the fact that Israel faced such pressure on its borders a big factor in its development?
- A. Yes, it was a very big factor. Probably not the biggest but it certainly led to a great deal of cohesion within the country.
- Q. The war between Israel and the surrounding countries has held the headlines in recent days. What was your reaction to this event?
- A. I was very, very upset because I do not want to see Israel wiped out and I do sincerely have an abhorrence for war for setting strife and although I hope Israel will win it this doesn't mean I am gleeful if I see Arabs shot. It is disgusting to me that it had to come to this.
- Q. Can you see two sides to the story? In other words do you think the Arabs have justification?
- A. I very definitely see two sides. I believe that the British started this dispute. In the Balfour declaration made in 1917 they promised the Jews a home in Palestine, at the same time they promised the establishment of an Arab State in the same region and gradually friction grew out of these two promises. Britain was making promises to appease the Jews on the one hand and hanging on to Arab oil on the other.
- Q. Do you feel drawn to go back to Israel?
- A. When I came back to Australia I was glad to be home but I still have the desire to go back to Israel, partly because I love Israel and partly because I am a little tired of feeling different. However I can see valid reasons for staying in Australia and making a life here although I will always consider Israel as my spiritual home. It will depend on the events of the next few years whether I will return.
- Q. I believe many young Jews in Australia have volunteered to go to Israel to fight. Did you feel this inclination?
- A. My initial reactions would have been to volunteer but I have two things to consider. On the one hand I do not want to see Israel annihilated and on the other I am in a critical period in my own studies and I feel I owe my duty to my studies, especially when there are so many others who are far more capable than myself, since I possess no technical skills. I feel I can do Israel most good in peace time when I could teach.
- Q. What do you see as the end of this conflict? Jewish history surely proves the situation is insoluble.
- A. I believe that Israel will win. I agree the situation is insoluble until the Arabs are prepared to come to some sort of peaceful agreement and recognize Israel, otherwise the situation will occur again. Arabs will not recognize Israel as a nation and therefore will not make peace with her but they are prepared to recognize Israel as a nation for the purposes of war.
- Q. What would you like to see as the future of the Jewish peoples?
- A. I would like to see the Jews maintain the State of Israel. Retain their identity and not disappear as a factor in the rest of the world. I should like to see them working towards a brotherhood of man (retaining identity and yet working for peace) and I hope they can teach tolerance.
- Q. What do you think the future of the Jews will be?
- A. The history of the Jews would show that the majority of the Jewish peoples will continue to strive for peace. The Jews are not a warlike people but they are not cowardly and will fight for what they believe in.

HONOURS DEGREE CADETSHIPS

Commencing in 1968, for undergraduates who will have completed at the end of 1967 at least two years of a proposed Honours Degree, preferably in—

ECONOMICS COMMERCE OR MATHEMATICAL STATISTICS

Cadetships offer:

- Full-time study on full salary at your present university.
 - Immediate advancement on completion of course to Research Officer, Grade I (\$3,458/\$4,433), on a minimum commencing salary of \$3,458 p.a. for males (female rate, \$3,056 p.a.), in the Bureau of Census and Statistics, Canberra.
 - Prospects of rapid promotion to Research Officer, Grade II (\$4,433-\$5,049), Senior Research Officer, Grade I (\$5,203-\$5,613) and higher executive positions.
 - Careers in economic and statistical research and the planning and control of large-scale statistical operations.
 - Opportunity in developing specialist fields, including Social Accounting, Sample Surveys and Automatic Data Processing.
 - Opening for post-graduate specialisation and study towards higher degrees. Further information and application forms available from:
- THE COMMONWEALTH STATISTICIAN,
CANBERRA, A.C.T.**
- Applications close on 17th July, 1967.

What is Christian Commitment

SVEN CONDON

ABOUT two months ago many of us were rather startled and perhaps a little amused to see large signs pasted on the campus buildings telling us that God wasn't dead — He just didn't want to get involved. Those of us who read the "Is God Dead" article in Time magazine last year, were perhaps relieved to see such a positive statement of His existence even if the latter part was quite disconcerting. However the heading was an advertisement for a small pamphlet setting out the main points that C. Wright Mills makes in his "A Pagan Sermon to the Christian Clergy." His main ideas were that religion no longer provides a dynamic force in moulding society — it conforms to the conventional attitudes of society. Although the heading "God isn't dead — He just doesn't want to get involved" was intended to be a criticism of the present Christian situation, I do not think that we can just leave it at that. To me it poses two extremely vital questions. The first is — Do we have a God who has abandoned us, or, in other words is our God an uncommitted God? And the second is — Have we abandoned the principles of Christ, have we given in to the pressures of a superficial society — that is, are we uncommitted Christians? These questions would be more adequately treated by examining the Christian response in certain areas such as morality, authority and specific social issues. At present I wish to consider the metaphysical basis for commitment and why commitment is essential to a Christian.

Commitment can be defined as a state of continuous and special awareness wherein a person is disposed to act and does act from one or more basic principles. This involves incorporating these basic principles into the self so that the person acknowledges it as a real factor in his life. Commitment means being constantly aware of one's environment and ready to act as one judges the situation. But it means more than just being aware. The committed person is a man of action striving to change his immediate environment by action. What this action is, depends upon the nature of the environment and the person's capacity to change it. Any continuous action means effort, so the committed person must be prepared to face up to difficulties and to persevere in spite of them. Commitment to something should not be abandoned unless the person changes his ideas and

principles to such a degree that perseverance in the previous course of action merely becomes a hypocritical gesture.

Christian commitment is a continuous and special awareness wherein a person is disposed to act and does act from the basic principles of love and charity. Christian commitment means living the life of relationship as Christ did. It means striving to meet the other as subject, trying to realize the complete specialness of each person who is encountered and trying to fulfill his rights and needs according to his own basic individuality. Christian commitment is living the life of love. And if the person strives to do this and fails in a great many cases as is most likely, since the special awareness that is necessary for the love relationship takes time to be developed, then this does not prevent the person from living a life of charity. The minimum requirement of

the committed Christian is that he live the life of charity, regarding the rights and needs of the other as object. The third relationship, the overtly selfish one is a denial of our destiny as persons. It ignores the ontologically determined structure of the human being, it has given rise to many of the world's major evils and should never be a part of the committed Christian's practice.

The Christian commitment is directed towards two different levels of person. The Christian is committed to the three divine Persons at one plane and on another plane he is committed to all the people he encounters and to all those he can influence through mass media and through organizations. Our commitment to God is determined by the relation we have with the three divine Persons. Through sanctifying grace, God dwells in the soul. Each person in a state of grace has a definite relation with God the Father, Christ, and the Holy Spirit. By the fact that we are God's adopted sons, by the fact that we are united to Christ as he himself tells us "I am the vine, you are the branches," and since Christ, the Word, is the natural son of the Father, our relation with each of the divine Persons is going to be similar to Christ's relation with the Father and the Holy Spirit. To the Father we are sons, and our relation is one of dependence, love and obedience. Our relation to Christ is a fraternal one, characterized by regard and love. Our relation with the Holy Spirit is an extremely complex one whose exact nature I am uncertain of.

Although it was stated previously that one of the components in our relation with the Father and Christ is love this is not strictly accurate. Love is the subject to subject relation. The divine Persons know us as subjects but we cannot know them as subjects. It is impossible to fathom the depths of the mystery of God and in our temporal existence we can never realize God as subject, we can never realize God as He is to Himself. God remains an object to us. However, by constantly striving we can approach the subject to subject relation. Most of our relations are a mixture of the three types outlined earlier. In the field of human relations all three are possible in their

completeness; but because of the tremendous disparity between God and us, the love relation which demands an equality of nature and especially an equality of awareness, is not possible this side of the grave. The dark glass of St. Paul remains dark and twenty centuries of effort have not made it any more transparent.

As well as being committed to God, we are committed to other human beings. This means loving our neighbours as ourselves. We should strive to make our relation with other persons a subject to subject relation. "To love thy neighbour as thyself" means becoming aware of the other as we are aware of ourselves, and to try to satisfy the rights and needs of others as they would like them to be satisfied. At the very minimum, Christian Commitment means satisfying the other as object, fulfilling his rights and needs as a fellow human being who demands our assistance. The life of love is essentially the life of dialogue. Dialogue occurs when each of the participants really has in mind the other or others in their present and particular being, and turns to them with the intention of establishing a living mutual relation between himself and them. The committed Christian should be ceaselessly trying to enter into dialogue with the other. If a sufficient number of people do this, then there might be a chance that a true human community can be established. Buber says a true human community arises through people taking their stand in living mutual relation with a living Centre and only then through being in living mutual relation with each other. The living centre for the Christian should be the personal God who Christ revealed to us. Around this living centre a whole network of subject to subject relation should be established. When the human race has done this, then it will have the power to crush the forces of evil that constantly tear us to pieces. Nuclear weapons, napalm bombs, poverty and ignorance would have the grounds of their existence swept away as the force of love crept over the earth. Although that final and most important subject to subject relation will not and cannot be established since we can never know God as subject we can still strive towards it.

What is NOT Christian Commitment

What do West Germany's leading Catholic authorities on morality think of the use of napalm in Vietnam? As a journalist, Gunter Wallraff could not expect the venerable scholars to be frank with him on the subject. And so he committed the trifling sin of passing himself off as a factory owner who had obtained a lucrative American order for sodium palmitate, an ingredient of napalm, but had moral scruples and wanted their advice. Here are some of the answers he got.

Theologian Klomps of Cologne:

"Of course, there are many aspects to the question, but I personally should not hesitate to accept the order. After all, the issue at stake is: communism or democracy. And that the Americans are for democracy seems to be beyond doubt."

Jesuit priest Nirachmann of Frankfurt-on-the-Main:

"This is not a moral but a military-technical issue, Herr Wallraff your scruples are groundless."

Professor of Theology Egenter (Munich):

"Conscience has nothing to do with it. Napalm is used in Vietnam in a good cause." There could be no objection to the use of the A-Bomb either, he added.

Professor Auer of Wurzburg:

"The commandment 'Love thy neighbour' applies to any relations between individuals, not to war . . ."

A somewhat unexpected attitude was taken by the Bonn professor Schollgen. He had nothing but censure for the Americans. They ought to have used the A-Bomb in Korea long ago. Not to have done so was, he averred, "stupid sentimentalism."

Asked whether it would be proper to make a donation to the Church from the money earned on napalm, Schollgen said the idea was worth considering.

Only Professor Bockle of Bonn said that fulfilment of the order would be "a crime against humanity". But Wallraff's question surprised him — what sort of businessman was he to have qualms where there was money to earn?

Reprinted from *Frankfurter Rundschau* via the *Rationalist Newsletter*.

Special Deal for Students

Before you buy
new tyres or have
your present ones
retreaded, see the union
discount list available at
union office. Look for

**STONES CORNER
TYRE SERVICE**

CALTEX SERVICE STATION

444 LOGAN ROAD

STONES CORNER

PH. 97-3279

SEMPER FLOREAT

Friday, June 16th

The First Australian Universities Arts Festival was an ambitious and daring proposition, as it encompassed all the inevitable hazards which are inherent in organizing and compiling a diversified programme with contributions from fourteen universities. The Festival grew from a few tentative suggestions put forward at the N.U.A.U.S. Annual council meeting in February 1965, and the feasibility of such a venture was explored during that year. The Executive Committee of FAUAF kept in mind their original idea that FAUAF was to be an experiment which, it was hoped, would establish the Festival as an integral part of inter-varsity activity.

The Festival has been unjustly criticized because stone-throwers have failed to realize the vital point — that it was an experiment. As such it can only be described as a great success, although as with all experiments, modifications and alterations are necessary.

The Universities, as products of their Societies, are intensely "State" conscious, and are as yet, unwilling to sink their identity, in order to combine in a National venture. For this reason the Festival lacked a definite spirit, perhaps one could say it had not succeeded in replacing the parochial by the national spirit. However the Choral Festival was a notable exception whose example other participants could well follow. All the University choirs gathered for a week at Bathurst to rehearse the works they were to perform in the Sydney Town Hall. The result was a magnificent and, in parts, brilliant choral concert.

All the activities organized for the festival were extremely interesting and novel for many of the students, but again one must deplore the lack of student enthusiasm: of course the seminars and discussion groups were not supplying quotable quotes and neat exam arguments so naturally for the exam-orientated minds of many students the Festival was not to their liking, and consequently their interest waned. However, those who are genuinely interested in the concept of a national festival to encourage the Arts and to encourage an inter-varsity exchange on all levels at the one time, will look forward to the Second Festival.

THE REFERENDUM

There must have been some worry in Federal circles before the referendum, which was to give Commonwealth citizenship to Australian Aborigines. What would the world think of our egalitarian boastings if we had returned NO? That would have been embarrassing and no doubt Holt's travelling circus was nervous about it, because we have got rather a bad record in matters of race and colour.

But in terms true to the French revolution we returned YES; and thus removed the internal White Australia policy, but we did not remove the second-class citizenship that is the birthright of the Australian Aborigines. If one is deeply cynical, one could almost wish that the referendum had been rejected, and then a few incensed groups of the community may have achieved something, rather than being placated as they now have been.

CHEKHOV — CHECK OFF

Which do you produce? The sad and soulful Slavonic tradition or the gentle satire, mocking its characters, comedy, even farce — the interpretation Stanislavsky and Chtchenko devised. The latter is preserved as a museum piece and yet Chekhov is on record in a letter as saying neither producer had read through "The Cherry Orchard" carefully once. On the other hand Stanislavsky claimed that Chekhov was mournful in his attitude towards the title of the play.

Well, director Ian Thomson decided on a combination of both, and the text of "Uncle Vanya" supports both. If the characters are ignorant, deluded, hypocritical, bored, futile and pained, they are also ridiculous. If there are touches of poignance, there is utter crassness. If we feel sad about them, it is not for the self-pity by which they see themselves as sad.

It may have been only this production, but "Vanya" seems to rely less on dramatic effects in the sense of symbol, suggestion, mood, sound, association, etc., than, say, "The Cherry Orchard". Even so, the birds chirping and horses' hooves made you shudder when the Moscow Arts Theatre took their own cherry tree log to the U.S. for authenticity of chops. Nor, do I feel, was the lighting very original, though the set was effective for both outside and in, with a slight but intelligent

conversion with red curtains, etc. Costumes were fair, and one good omission was an overall attempt at Russian accent.

If these aspects were only mediocre overall, the acting, projection and movement were somewhat better. Ian Thomson was forceful, yet controlled with a mastery of pauses and accentuation that gave his actions something to follow. Brian Charlton managed some painfully wet positions to match his lines and did well to make Vanya appear wet, not himself. Denis Galligan looked like a cross between Bertrand Russell and a praying mantis — hilariously funny. With his jerky babbling and coughing while he raved on about how revolting he was, he was what Stanislavsky thought the professor should be. A fine performance.

Barbara McArthur played a role she has done before — quite fair. But Jacquelin Byrne and Lea Johnston (together at any rate) did not come up to scratch. This may be because the latter's projection had to be believed to be heard, and their gestures were stilted too. All this became apparent when just the two of them tried to hold the stage. It collapsed.

Chekhov is a bore to read, but produced to perfection he would still have as much power as Satyajit Ray. Thomson's production was courageous, a significant choice, and, I suspect, damnably difficult. It was a moderate success.

Graham Rowlands

MISS UNI • W.U.S. • IS WORTH SUPPORTING?

What does WUS seek in a Miss University? Certainly not the best looking knucklehead on Campus, nor the best dressed. We see Miss Uni as a potential public relations figure, a view which has not been exploited much in the past. We would hope, and in fact, we will encourage the judges, to find the girl who would best represent her University outside. This means she must be intelligent, poised, take an interest both in the Campus, and the outside world, and be prepared to be used both by WUS and the University. We cannot see, granted the end of the quest justifies the means, that there is no place for such a person in the Uni. It is all too easy to write

anything like this off as being "bourgeois," the favourite disparagement of those who have not taken the time to investigate the reasons behind it (Semper?). To us, the mere fact that we do not walk miles to Uni every day, that we are mostly in excellent health; that we are not housed in shacks made of packing cases, is enough to warrant an effort to change the lives of those who do. Thus, the bus for PNG, and thus, the fund raising in WUS Week.

Support WUS this year ... July 8th-16th.

It is not too late to enter your contestant in the Miss Uni Quest; entries close on June 19th, and should be accompanied by a photo, for inclusion in Semper '67!!



UNUAS
VOLUNTEER AID PROGRAM
Applications for 1968
Volunteer Aid Program close
July 10. Information and
Applications from Union
Office or see Jim Marshall.

NEW GUINEA

volunteer

SECOND BRISBANE FILM FESTIVAL

23rd to 29th June

ASTOR THEATRE — NEW FARM

GREAT FILMS — GREAT DIRECTORS

APPLY NOW!

PALINGS, QUEEN ST. — AMERICAN BOOK STORE, 280 EDWARD ST.

MEMBERSHIP \$8.00

MAIL ENQUIRIES BOX 1655V G.P.O.
PHONE 25796 Mon. to Fri., 10 a.m. to 4 p.m.

OPENING NIGHT: Jacques Demy's **UMBRELLAS OF CHERBOURG**

ALSO: Frankenheimer's **SECONDS**; Bresson's **PICKPOCKET**; Reis's **MORGAN** — **A SUITABLE CASE FOR TREATMENT**; Kozintsev's **HAMLET**; Olmi's **IL POSTO**; Bunuel's **DIARY OF A CHAMBERMAID**; Davis's **I WAS HAPPY HERE**; Becker's **MONTPARNASSE 19**; Don Owen's **NOBODY WAVED GOODBYE**; Godard's **ALPHA VILLE** and **LES CARABINIERS**

WHAT THE STUDENTS WANT

The meaning of the protests

J. L. WALSH

THIS article is reprinted from an American magazine "Commonweal". It deals with the new upsurge of American Student militancy, that has resulted in the huge peace marches and anti-Vietnam demonstrations, and culminated in the massive student riots at the University of California at Berkeley. The militancy of Australian students, although young by American standards, is similar in many ways. In Australian universities as in American ones, Student life is run by large unsympathetic administrations, who regard the students as immature, and their opinions worthless, and they make decisions affecting the student body without even approaching the always conservative student representative bodies.

Australian students are beginning to reject the administrations' attitudes of doing what is politically expedient, and they are demanding to be heard, as they realize that they are a very powerful community. If the respective university administrations deny them this hearing, they must expect several more "Berkeleys". Minor outbursts of student militancy have already been seen with S.D.A.; the Max Humphries case and the Honi Soit debacle in Sydney; and the Anti-hanging demonstrations in Victoria. One can only feel that these demonstrations are a beginning.

The purpose of the student riots last year at Berkeley was "to convince as great a number of people as possible that society and all of its institutions, and in particular, this University, are rotten."

This observation, by Nathan Glazer, the eminent sociologist, points to what is the most unsettling and striking characteristic of the new student militancy. The students do not see themselves as working within the framework of accepted American institutions to improve and perfect them. They do not see organized American society as something to be accepted, praised, loved and perfected. In their eyes, American society is on trial.

After the Berkeley riots, Jack Weinberg of the Free Speech Movement's steering committee said this: "The University of California is a microcosm in which all of the problems of society are reflected . . . The students in their idealism are confronted with a world that is a complete mess. They start as liberals, talking about society, criticizing it, going to lectures, donating money. But they find they cannot stop there."

Where do they stop and how far do they plan to go? Seymour Lipset, Sidney Hook, Paul Goodman, Nathan Glazer and many others have suggested — some with anticipation, others with fear — that a new force is seeking to enter American political and cultural life, a force that can have profound implications for the future of American society.

The current student militancy began in 1960 with demonstrations in Berkeley and the civil-rights sit-ins in the South. Even though civil rights demonstrations and organization were the focal point of the movement, there was a steady pull towards a new vision of society. Everywhere in the movements students found expression for what they hated about our society — its depersonalization; its bureaucratization; its gradualism. In the successful tactics of the movements they found that students could dramatically protest social evils, bring "the system" to a halt and thereby conceivably change it.

When seen only in the civil rights perspectives, however, the radically different character of the student movement was easily missed. Tutoring, voter-registration campaigns, sit-ins, city hall marches — all could be

easily interpreted as means of drawing the Negro and the dispossessed into the mainstream of American middle-class life. Viewed in this light, the student movement is only a rebirth of American liberalism, which lay dormant during the decade of the 1950's.

But Berkeley's riots and the Vietnam protests offer another perspective. They reveal large numbers of students so dissatisfied with our society that they despise one of its great institutions; so aware of our society's limitations that they cannot conceive of killing people in order to make another country resemble it.

Admittedly, this is only one interpretation of the Berkeley and Vietnam protests and it is not meant to be exhaustive. Yet it would be seriously mistaken to see them as directed primarily to the positive and traditional goals of better education and peace. To get thousands of students out on strike as happened at Berkeley, to get 700 others arrested for sitting-in, to get 17,000 peace marchers to Washington, to drive many others into the South and the northern slums to live on subsistence wages — all this takes a deep passion. In my judgment that passion is a deep hunger for a new kind of society and an even stronger antipathy towards the one we've got.

Attitudes Toward Social Evil

What most separates the new activists from even their liberal sympathizers (not to say the bulk of society) is their contrasting attitudes towards the evils existing in society. The "over-30" generations are accustomed to viewing present evils as remainders of past injustices that have largely been eliminated or will eventually disappear. The new activists use no such standard. Writing in *Liberation*, Staughton Lynd, often described as the foremost intellectual of the new activism, says: "We have moved into a twilight zone between democratically delegated authority and something accurately called 'fascism'!" For Lynd the answer is participatory democracy, which means "ordinary people making decisions for themselves . . . a new politics which forces the representative back to his people, and politics back to to life." To bring about this change he admits is revolutionary.

Staughton Lynd may sound visionary if not mad to most American liberals. But he is only reiterating the philosophy expressed by the leaders of the Berkeley riots last autumn. In the very perceptive "Letter from Berkeley" by Calvin Trillin in *The New Yorker*, Steve Weissman, a member of the Free Speech Movement steering committee, says "We're for . . . a kind of democratic participation, letting people have some control over their lives, the way students are asking for participation in the university, or the way we're trying to get poor people involved in the war on poverty . . ." Weissman adds, "We don't automatically accept the value of institutions."

Sidney Hook described as "shocking" the "demagogic and odious comparison drawn by some students" between the very liberal University of California "despite its restrictions," and the situation in Mississippi. But for Mario Savio, the leader of the Free Speech Movement in Berkeley, the connection between Berkeley and Mississippi is obvious. As he said, "The two battlefields may seem quite different to some observers, but . . . the same rights are at stake in both places — the right to participate as citizens in democratic society". And the enemy in both places is the same, a "depersonalized, unresponsive, bureaucracy", unresponsive to the needs and feelings of those below. What is bad about Berkeley in Savio's eyes is not precisely the remaining restrictions on political activity; it is the bureaucracy that creates these rules, that will not listen and cannot be got at. For Hook the Berkeley movements used tactics that "could only be

justified in extreme situations." For Savio the situation is extreme; the bureaucracy must be forced to listen, it is "the efficient enemy in a *Brave New World*" towards which we are all drifting.

Fundamental Questions

The difference between generations, however, is not just one of intellectual judgment about how extreme or desperate the contemporary situation is. The student activists are challenging their professors, their politicians, their priests, to reexamine fundamental questions about society and their role in it, questions the older generations would like to believe have long since been answered.

This challenge and reaction reveals itself in other comments by Glazer. Protesting what both he and his fellow Cal faculty member, Seymour Lipset, refer to as "the increasing politicization of the campus", Glazer says, "The university does not exist to settle political arguments or even to settle arguments over the limits of politics on the campus. This argument could have gone either way, to my mind, and the university would have survived *and not been the worse for it*." There we have it. For Glazer the entire question which agitated the students was essentially trivial and irrelevant. No matter how decided, the university would remain essentially unchanged. For the students, however, the questions were matters of life and death.

Glazer implicitly reveals a view of the university, and more remotely of society, which many "over-30" would generally share. A university, in this view, is a place where men of learning and research pursue their life's work. They may or may not share this research with students, depending on their national prominence, their own taste and desires, and the educational needs in the area. Furthermore, politics and social change is something left primarily, though certainly not entirely, to those who are professionals in politics (as they themselves are professionals in sociology, physics, chemistry or whatever).

Berkeley students, however, would have none of this. In their view, the university is *much the worse* for not integrating the experience of social change into the curriculum, for not dealing with the students as individuals trying to understand themselves and the world in their own terms. *In effect they were demanding the aid and assistance of their professors (the university) in interpreting and changing Vietnam, the ghettos, bureaucracy, the Brave New World, 1948 and all the rest.* In their own confused, rude, incoherent and sometimes vulgar way, the Berkeley students were *demanding that their professors sit down with them and deal with these questions.* They were stating their own view of what a university should be, of what at least some of the men who claim to be their "teachers" should be doing. Their teachers (which includes all in society who claim to know more and better than they) may refuse. But it is time for us to know for what it is that we are being asked.

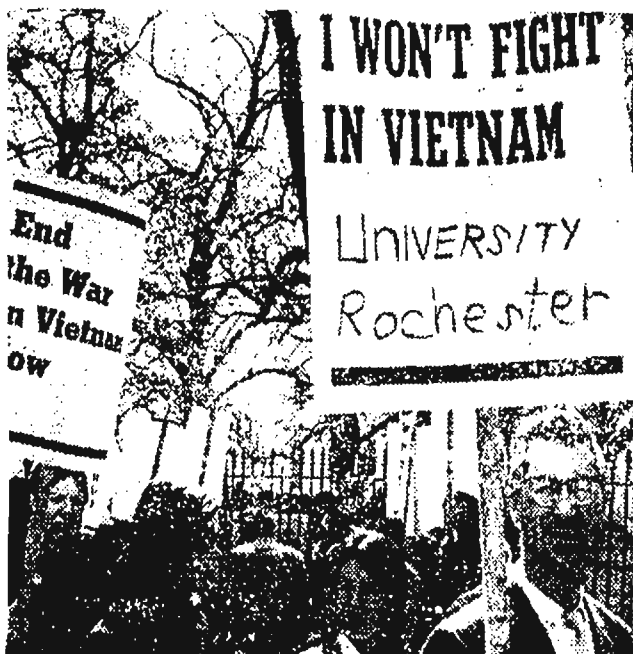
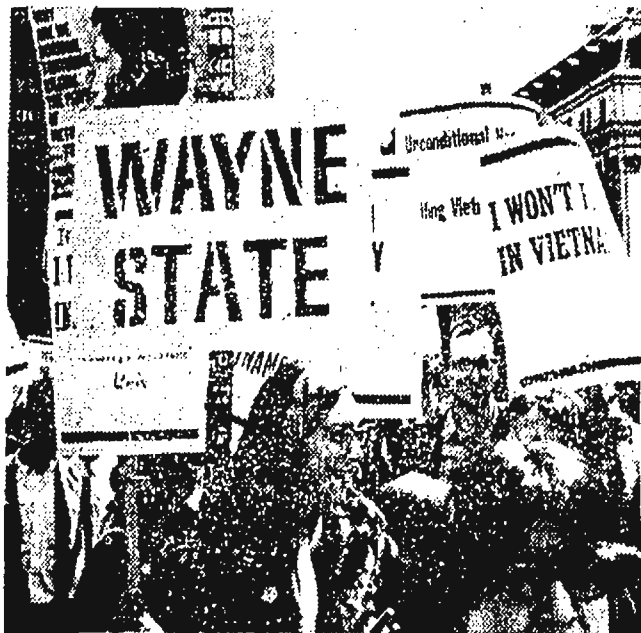
More Angry

It is not easy for most older activists to help and work with the new. For one thing, our emotional instincts are different and for another the students are more angry.

The injustice in Selma was not just another in a long list of human injustices about which "something" should be done. Nathan Glazer said about the militancy of the Berkeley rioters: "After all, no one was up for hanging." *In the militant students' eyes, people are being hanged in one way or another everywhere because the bureaucracy cannot be moved to action.*

Another point of conflict is on the question of totalitarian Communism. The older generations have had to take a stand on that question. In one way or another





most of them have had to choose whether the American system of representative democracy and constitutionalism was superior to the design of the Communist party for human betterment. Many of them remember struggles on campus, in unions and elsewhere with Communist attempts at take-over and direction. Hearing the loud and strident charges of today's militants about the weaknesses of American society, they instinctively want to confront the new activists with their own now-answered problem: which side of the great divide are you on.—East or West?

For the militant students the question is irrelevant. They do not see the issue in these terms. *For them the choice lies between communitarian, participatory democracy and bureaucracy.* They feel no real attraction towards any other existing social system. It would be naive to suppose, however, that any group which so vehemently dislikes so much of contemporary American

society and so distrusts its leaders would not have some emotional sympathy for its avowed enemies. One hears expressions of sympathy for the Viet Cong or even the Red Chinese, for instance, which would shock many politically sensitive Americans who had decided that, however unwittingly, these groups were not working for the best interests of mankind. But I believe this kind of talk is essentially frivolous and a diversion. For today's militant student, the real enemy right now is here at home, in bureaucracy, depersonalization, in an unresponsive government and power-structure. And Vietnam protests are one way of attacking. The students' best instincts tell them that it isn't really better elsewhere. Essentially they believe that the best way for dealing with the lack of democracy anywhere else is by finally creating some of it here at home.

But if the new activists are not interested in following the Communists, might not the totalitarian Communists be interested in them, in using them as instruments in their own plans? This danger, of course, is present. The militants seem generally unmindful of the possible harmful consequences that so often flow from revolution and civil disorder. Nevertheless, it must be said that the direction and leadership of the student movement today is in the hands of people distrustful of all bureaucratic panaceas, capitalist or Communist.

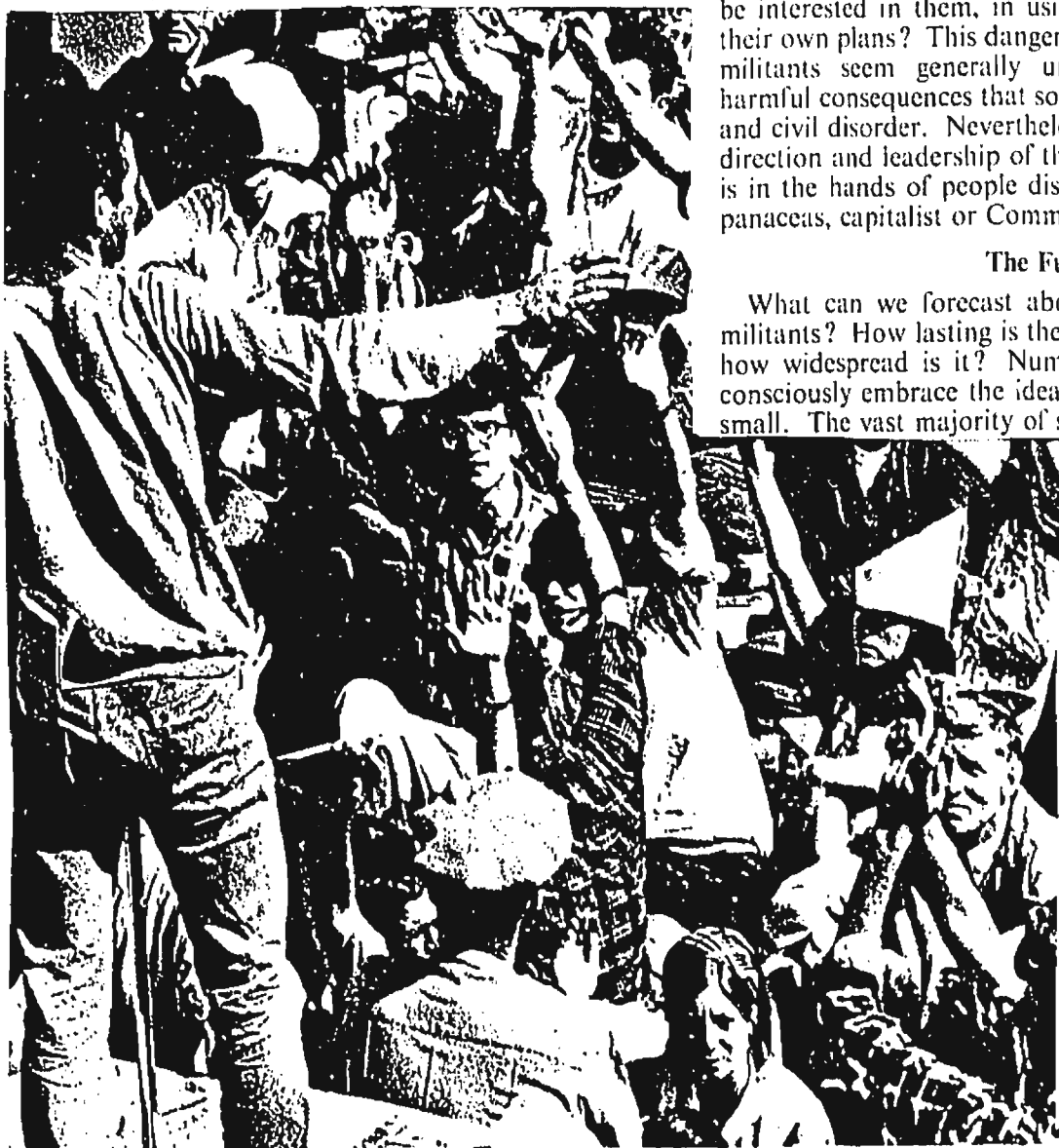
The Future

What can we forecast about the future of the new militants? How lasting is their revolutionary fervor and how widespread is it? Numerically, those who would consciously embrace the ideas expressed above are very small. The vast majority of students show little interest

in these kinds of questions. But there is great significance in the remark made by Steve Weissman (again in *The New Yorker*) in response to this same kind of question. "There aren't many people, but it is a new voice. I think it represents the thinking of a lot more people and thirty per cent of the student body bought our style."

As one gets to know the thoughtful university student today, you can see why. His own style is very much apart from the traditional hoop-la of college rah-rah, which still goes on but in proportionately fewer numbers. As you listen to them articulate their vision, sing their songs, join in their criticism of war and hatred, you can see the appeal of the Berkeley style.

Americans have always been inclined to view anything that happens in a student's university life as transitional and temporary. The university is a place for letting go, for wild ideas which he then forgets as he enters adult, career-centred, middle-class existence. But our current affluence and social orientation is changing this picture. The increased availability of government money for scholarships and jobs connected with social welfare subsidizes the existence of a substantial group of intelligent and sensitive people outside the get-ahead rat-race. Studies at many universities have already revealed that many of the brightest students turn in this direction away from the more traditional business and corporation direction. It remains to be seen whether the new activists will widen their influence among this new group of subsidized outsiders, but it is certainly possible. The very existence of the Peace Corps and Vista as accepted American institutions says something about their staying power.



CADETSHIPS in EDUCATION



Cadetships in teacher training commencing in 1968 are open to graduates and undergraduates. Students sitting for relevant exams this year are eligible. Male applicants must be under 28 years on 28th February, 1968, and females must be at least 19 years and under 28 years. Persons under bond are not eligible.

Cadetships offered are:

GRADUATES. One year to complete the Diploma of Education at the University of Sydney.

UNDERGRADUATES. Two years to complete final year of degree at any Australian University and the Diploma of Education at the University of Sydney.

Cadets are bonded for a period equal to the time of training plus one year. Salary during training ranges from \$1,625 at 18 for a single male to \$2,557 p.a. at 23 and from \$1,538 at 19 to \$2,129 p.a. at 23 for single female. On satisfactory completion of the course cadets are promoted as Education Officer, Grade 1 (\$3,145-\$4,896 p.a. single male and \$2,718-\$4,547 p.a. single female—married men receive an additional \$360 p.a.). Income tax in the Territory is at present about half that paid in Australia.

Leave while training in Australia is three weeks annually. Upon promotion, leave is three months for every 21 months' service in the Territory. Teaching staff may be permitted or requested to take leave annually. Assisted leave fares are paid.

Details of cadetships are available from the Secretary, Department of Territories, A.C.T. Applications close 24th June.

PUBLIC SERVICE OF PAPUA AND NEW GUINEA



"... AND MOSTLY THEY SING"

"... mostly, they sing,
In little poorly lit coffee shops
Which tinkle in the mind,
On campus,
On picket lines circling our mines,
And later in jail,
On every second street
Of every city in the world
And in every tenement there ever was,
A part of someone's life
Is being put on a clean sheet of paper,
And mostly they sing,
And though the song stops
And momentarily dies,
Its meaning goes on,
So mostly they sing,
If you were ever seven,
And if you ever played marbles,
You might remember that two kinds of marbles
Were the prized possession of every player —
Pure-ies and steel-ies,
Steel-ies for their hard shine
Amazing with their heavy importance
Notwithstanding their small size,
And pure-ies for their aided brilliance and clarity,
They were visions of change,
So with people,
So with their ideas,
And so with their songs,
And mostly they sing,
And though the song stops
And momentarily dies,
Its meaning goes on,
So mostly they sing,
There is nothing fragile nor precious about
these songs,
They demand listening to,
You can't merely hum them,
For you may hum pretty
But not beauty,
Not when beauty overcomes or undoes you
And alters your view of your world,
They constantly say "free" and "care",
What they want is to be free enough to care
Because they care enough to be free,
And mostly they sing,
And though the song stops
And momentarily dies,
Its meaning goes on,
So mostly they sing..."

And so it is true that the LYRICS of some of today's young songwriters really deserve to be listened-to. Well known English

actor Sebastian Cabot has undertaken to reveal the lyrical beauty of eleven works by poet-songwriter Bob Dylan in one of the more offbeat albums of the year. In some ways Cabot triumphs, in some he fails.

The worst thing about "Sebastian Cabot, actor — A Dramatic Reading With Music — Bob Dylan, Poet" are the musical backgrounds. As they are presented they are completely inappropriate to what Cabot is trying to achieve. It appears that very little thought has been put into them, for where a track requires a dramatic atmosphere, the band just skips and drags happily along.

Sebastian Cabot himself appears not to be familiar with the theme and purpose of much of Dylan's work. This is firstly hinted by his choice of Dylan material. Most dramatic actors would certainly choose some of his later and more lengthy efforts, but Cabot has not. "Visions Of Johanna", "I Want You" or "Sad Eyed Lady Of The Lowlands" would have proved excellent and varied material, but unfortunately these and many other good contemporary Dylan works are not included. The second point to be made is that Cabot's actual performances are sometimes poor, further suggesting his lack of understanding. While "Boots Of Spanish Leather" and "Blowin' In The Wind" are

touching and sensitive, others such as "Like A Rolling Stone" and "It Ain't Me Babe" are not. These latter songs are meant to express powerful and sometimes bitter feelings, and not the "matter of fact" attitude Cabot adopts on them.

This album is a mixture of good and bad. If Dylan fans look for the good, it is an album worth listening to.

Sebastian Cabot, Actor — A Dramatic Reading With Music — Bob Dylan, Poet.

Who Killed Davey Moore; It Ain't Me Babe; Boots Of Spanish Leather; Don't Think Twice, It's All Right; Tomorrow Is A Long Time; Blowin' In The Wind; Seven Curses; All I Really Want To Do; The Times They Are A-Changin'; Quit Your Lowdown Ways; Like A Rolling Stone; And Mostly They Sing.

American M.G.M. Import — Union Record Library No. M13a.

EISEN431



The TV star reveals the lyric poetry of Dylan. With Dylan music.

KEN BRADSHAW

INSTANT SLEEP!

(Just add Geno)

"Hand Clappin', Foot Stompin', Funky-butt — Live!" is live in name only. It is the first album of Geno Washington and the Ram Jam Band. It was an incredible mistake. It is one of those records that should have been canned the moment the first tapes were heard.

SEMPER Reviews

Why it is so bad is rather puzzling, since the raw material is quite reasonable. Singer Geno Washington has a powerful voice, and in the past has done some fair "British blues" singles, "Hi, Hi, Hazel" for example. The Ram Jam Band boasts tenor and baritone sax, organ, guitar, bass and drums in its lineup, so that the sound they produce (even in the hands of only vaguely competent musicians) ought to be full and exciting. In short, regardless of what sort of music they are doing, this group ought to sound great. In fact, the sound they produce is thin and flat. In the whole album, they come to life just once, and this is in identical parts of the one song. As for Geno, his singing is no more than hoarse shouting. Perhaps it's the acoustics, perhaps it's the poor production or engineering, perhaps it's lack of talent... Anyway, it's the first reason this album should never have been released.

The type of music the band does is the second reason. They present (rather poorly) that dull form of blues that goes under the name of Motown; only it's unfair, really to call this mishmash Motown — Motown has its moments of excitement. As if to underline the monotony inherent in this medium, Geno runs the various songs together

and sings them to a continuous, unvaried backing, a harsh unbroken beat. This is a pity, because some of the songs are not bad, though none is outstanding.

Poor programming hardly furthers the listener's chance of enjoying this record. Scraps of songs are thrown together in more or less random order. And if, by chance, some song begins to get exciting, it is quickly dropped, and the band rushes into the next one. "Up Tight" is a good example of this. But the most incredible example is "Land of a thousand dances". Not even the Ram Jam Band's lack of ability can prevent the infectious excitement of this song from coming out. However, just as it is beginning to swing, it fades out abruptly and Side One ends. The remnants of the song introduce Side Two, but it isn't the same. Things like this are completely inexcusable.

Humour is usually a forte of the bluesman (have a listen to "Lou Rawls Live" for some classic blues humour) but this is not the case with Geno. In his single attempt, he inserts a lengthy monologue in the middle of "Respect" (thus destroying whatever merit that song might have). It is devoted to the description of somebody's wife, and involves sentences like: "She's got lips... (pregnant pause)... like potato chips. She's got knees... (ditto)... like Bird's Eye peas." Ha, ha.

So there it is. Forty minutes of boredom. Buy a copy and give it to someone you don't like...

Philly Dog; Ride your pony; Up Tight; Road Runner; Hold on; Don't Fight It; Land of 1000 Dancers; Respect; Willy Nilly; Get Down With It; Michael; Que Sera, Sera; You Don't Know Like I Know.

Released by Astor.
Record supplied for review by Astor.
UQU Record Library Number: FP 118a.
D.H.M.

5th MAX POULTER MEMORIAL LECTURE

"The Role of a State Labor
Government in Federation"

by
DON DUNSTAN, Q.C., M.P.
Premier of South Australia

TOWN AND AROUND

Semper Floreat Friday June 16 Page 9

Theatre

Her Majesty's: The Opera Season continues until the 24th June featuring Wagner's tragic love story 'The Flying Dutchman', Puccini's dramatic 'Tosca' and Donizetti's comic 'Don Pasquale'.

Arts Theatre: 'Rattle of a Simple Man' plays from the 16th June to 8th July. What happens when a simple country lad while visiting London meets up with a prostitute? That is the theme of this comedy written by the English playwright Charles Dyer.

Twelfth Night: 'Electra' continues until the 24th June. Doug Anders is producing this powerful Greek play by Euripides.

Cinema

Astor: The Second Brisbane Film Festival runs from 23rd to 29th June. Because of censorship regulations no tickets are sold for single screenings — a membership card to cover all shows can be purchased for \$8.00 from Palings, The American Bookstore or by writing to The Second Brisbane Film Festival, Box 1655V, G.P.O., Brisbane.

The films include, from France 'Pickpocket' involving a young intellectual turned pickpocket and 'Diary of a Chambermaid' an exposure of sex and depravity between the master and the servant classes; from Russia an exceptional production of 'Hamlet'; from Italy 'Sandra' a modern adaption of 'Electra'; and from America 'Seconds' a terrifying film of an organization devoted to the rejuvenation of tired businessmen.

Paris: Yet another Hollywood epic 'Hawaii' based on Michener's novel. As usual the main attraction lies in the scenic surroundings. This film contains none other than the star of 'Mary Poppins' and the toast of Broadway, Julie Andrews as an American missionary. The cast also includes Max Von Sydow and Richard Harris.

Lido: 'Angelique' is showing which is based on the book a pre-French Revolution semi-erotic love story. It stars Machele Merier, Robert Hossein and Gean Rockhesort.

St. Lucia:

June 16th — Folk Night by Candlelight, 7.30 p.m. Talented folk-singers and free coffee. A must for the folk lovers.

June 20th — Jazz Festival at the University Theatre. Tickets can be purchased from Palings and will also be on sale in the Refectory.

June 30th — 7.30 p.m. the Labor Club is presenting a talk on the 'History and Development of Socialism in Queensland' by Dennis Murphy, tutor in History and former President of the Queensland Young Labor Party.

Labor Club Bookshop will be open every Thursday, 1.00-3.00 p.m. in the Refectory. Socialist publications are available.



University Modern Quintet

Sunday nights at the 'Red Orb' feature the University Modern Quintet from 6 p.m.

Sunday nights at the 'Pelican Tavern' starring the Red Belly Stompers from 8 p.m.



DEATH OF A SALESMAN

AS yet unreviewed, Dramsoc's production of "Death of a Salesman" was quite an outstanding effort and deserves some attention. Miller's play is a vital and timeless work of art, involving the conflict of illusion and reality, the mechanistic taking-over of one generation by the next, and, more essentially, the death of a dream which means the death of a man. This play makes extremely good theatre because of its fluctuations of mood and pace and the very moving, human quality within its brutal realism. Rodney Fisher's interpretation and direction of the play showed considerable sensitivity and skill, and the result was a deeply poignant and fairly well polished performance.

Congratulations must go also to Robyn Gurney, who played the demanding role of Linda extremely well. Shane Porteous was adequate as Willy Loman; the role is quite a difficult one and could easily have been either ineffectual or "hammed". As it was, it was neither. We saw an aging man existing in a confusion of dream and reality; we saw him bared to the bone, protecting himself by retreating into memories, and unable to continue living when he was forced to look at reality, a reality which was almost incomprehensible to him. Several of the actors with smaller parts were not completely successful in becoming involved in the action as a whole and at times their acting was quite weak, but the overall production was strong enough to carry these flaws without losing its impact and general polish.

One of the main problems facing the actors in "Death of a Salesman" is how to handle the transition between the present and the enactment of Willy's memories. As Willy is usually on stage all this time, obviously he cannot suddenly appear young, with black hair, and yet his family and acquaintances must appear as they were years ago, in his memories. Perhaps some producers would have attempted a completely realistic memory, using black-outs and a dark wig, but this would detract from Miller's idea of the gradual sinking away from reality, as well as presenting many problems in staging. As it was, the contrast was perhaps even more effective. It gave us the full impact of Willy's inability to live with the present, and we saw him as a very pathetic figure. The transition between young and old was managed expertly by Robyn Gurney, but not so well by any of the other actors. Robyn's whole demeanour changed completely, but it was a subtle and credible change, and in the young Linda, fresh and happy but beginning to find difficulties, we saw the beginnings of the old Linda, tired and suffering but also strong and patient. Without having to resort to any obvious physical gestures, she conveyed to us that she had endured much and was under tremendous strain. She even achieved a type of mellowness along with her suffering.

There was a steady build-up of emotional and dramatic tension through the play and in some scenes, such as the one in the restaurant, the pathos was agonising. Willy's relationship to Biff is perhaps one of the most moving and disastrous elements in the play: first Biff fails to accept Willy's weakness where the Woman is concerned, then Willy fails to accept Biff's lack of success in life. But nor can he accept it when Biff faces his own weakness and rejects "that phony dream", the idealism and need for success that Willy and Happy have. By the time Biff faces reality and also Willy sees that Biff does love him, which he has needed all the time, he is already completely lost among his illusions, for these take over almost completely after he is faced with his and Biff's failures, and whenever his illusions leave him, he is terrified.

The "Requiem" scene was played very powerfully, and Linda's final speech was one of the most moving I have experienced, with its depth of feeling and touch of bitter irony.

Rodney Fisher showed good discretion in omitting Miller's directions for showing symbolic leaves from time to time and some of his directions for background music, both of which would have seemed "corny" to us. The set and lighting were effective, and on the whole the production was of a pleasingly high quality.

Jeanette Grant-Thomson

COPY FOR NEXT EDITION CLOSSES

2 P.M. WEDNESDAY, 21ST JUNE

REVIEW OF MACBIRD!

"Beatnik Witch: All hail MacBird. All hail the Senate's leader.

Muslim Witch: All hail MacBird. Vice-President thou art.

Worker Witch: All hail MacBird. thou shall be President."

(MacBird. Act I. Scene 2)

The above excerpt from Barbara Garson's "MacBird" provides one with a skeleton structure of the play, around which the theme — L.B.J.'s complicity in J.F.K.'s assassination, the moral — crime doesn't pay, and the plot — death of John, rise of Bobby, punishment of wrongdoers, are cleverly put together in much the same way as Shakespeare put "Macbeth" together, a few hundred years ago.



Probably very little needs to be said about the actual politics of the play. Although Garson is making one hell of a charge against Johnson, the full import of her accusation is smothered in the stylistic combination of slick Shakespeare and modern American slang which, although cleverly done in itself, does take some of the bite out of the play.

The artificiality and the superficial character of the parody prevents the play from becoming at all tragic — something which might have been fatal had it occurred. One becomes aware of a vaguely unreal quality about the whole thing as the action progresses. However, this does not necessarily detract from the quality of the play. In one field in particular, adopting and adapting Shakespeare's language and contrasting it with present day slangy speech, Garson is extremely adept. She has kept some of Shakespeare's most famous soliloquies in almost original form. In other places she is merely writing in the Shakespearean style and elsewhere she prefers to write in the modern American idiom. The choice of language used is a very wise one indeed — the Shakespeare "takes" and the Shakespearean imitations of style serve to remind us that the play actually is a parody — it also gives the play a certain credibility. In conjunction with these two styles, the use of modern language provides just the right balance between Macbeth and MacBird. It provides the fluidity which makes the play move within the rather rigid confines imposed by the model of the Shakespearean play.

"MacBird's" characters have a certain similarity in type, function and character to their opposite numbers in "Macbeth" but they are sufficiently different to be classed as "characters" in their own right. Some of them, such as "The Earl of Warren" and "The Wayne of Morse" show off Garson's imagination and sense of humour very well indeed.

If the play has its serious side, it also has a cleverly satirical and humorous side as well; lines such as these appear throughout the play.

"Our highest goal is peace, but in its quest
We shall not fear to use our righteous might
In short, we seek that Pax Americana
That all the Freedom-Loving World desires."

Provided one can sufficiently divorce oneself from the specifically anti-Johnson elements of the play, there are some really good patches of political satire. One of the best is perhaps this one:

MacBird: Yes, I am made of sturdy homespun stuff.
My friends and foes alike know where I stand
I do not lisp in light and lacy lies."

John: MacBird!

MacBird: My friend! I'm proud to shake your hand!"

From beginning to end, despite the predictable path of the plot, MacBird holds the reader's interest. Whether one is of the same political persuasion as playwright Garson is, in the last analysis, quite irrelevant to an appreciation of the play. Its success as a political satire and comedy is assured.

Ode to a Jazzy Autumn

One of the best-attended and best-executed evening performances was the combined poetry and jazz concert. Best-attended possibly because jazz and poetry together are IN, and best-executed because most of the performers were very talented and they did not aim beyond their ability. It was also one of the most enjoyable pieces of entertainment because the players flattered the audience by allowing us to think we were enjoying something quite "highbrow", whereas actually the poetry was varied and, on the whole, reasonably light, and the jazz was mostly "mainstream" and undemanding. Even our moods were carefully catered for, so that before we could feel too morbid because the world was going to end with a whimper, we found ourselves smiling at Ferlinghetti, who is waiting for the lovers on the Grecian Urn to catch each other, and then tapping our feet in time with light, lively jazz.

The reading of poetry to jazz is very effective, and it is encouraging to see this successfully performed here by amateurs. It is a combination of art forms which should go a long way, as it brings each form closer to the other and, at its best,

achieves a unity which allows a better understanding of both the poem and the accompanying jazz, as well as making good entertainment. When one goes along with clear-cut concepts of what poetry is and what jazz is, and sees Keats' "Ode to Autumn" on the programme, one feels a little dubious, but the rendition of this was surprisingly effective. Even before the lost "songs of Spring" were mentioned, a poignant, nostalgic undertone of jazzy, with skilful use of the flute and the sax, implied the theme and tone of the whole poem. Eliot's "The Hollow Men" is a poem which one can more naturally imagine in conjunction with jazz, and it was executed very successfully. The music echoed the poem in sound effects which came close to tangible images, and the performers showed artistic discretion by letting Eliot finish the poem, "not with a bang but a whimper" — a real whimper, because instead of the saxophonic whimper which I half-expected, there was a complete silence.

Perhaps the most moving and best-integrated piece was Yevtushenko's "Babiy Yar", where the jazz both echoed and helped to create the mood and rhythm of the poem. At times there was almost a sense of com-

plete unity, of the poetry's coming through in one single art form.

The show was presented by the Sydney University Jazz Society and the Strolling Players. There were many unaccompanied poems of various tones, ranging from humour and satire to sincere emotion, and sometimes a poem was followed by jazz of a similar tone. Light jazz numbers were interspersed through the programme, and the performance finished on a bright, jazzy note. This made for a very pleasant evening's entertainment, but it is to be hoped that these players or others will go even further in combining poetry and jazz. I do congratulate the groups involved, though, for their successful and reasonably polished performance.

Jeanette Grant-Thomson

SEMPER FLOREAT

Friday June 16th, 1967

Registered in Australia for Transmission by post as a Newspaper
Edited by David Ferguson
Printed by John Nugent & Co.
Typesetting by Queensland Type Service Pty. Ltd.

The views expressed in this newspaper are not necessarily those of the University of Queensland Union Council.

Professional typing at a price you can afford.
REPORTS, THESES, etc.

Enquiries welcome — All hours 98 4398
98 5419

Special rates for students

LIVE ENTERTAINMENT
EACH WED. To SAT. 8pm
STUDENTS CONCESSION 75c

ATG THEATRE
Pavilion Theatre
36-2344

WED. to SAT. 8 p.m.

RATTLE OF A SIMPLE MAN.

Witty and Moving comedy
of a reluctant prostitute
and her unwilling client.

TONY LOUIT

AMP fire
life
domestic

Phone 31 0481

A/H 70 2619

IAN ELCOCK

OPTOMETRIST

Optical Prescription Dispenser

Old Town Hall Arcade

Queen Street 2 6067

Newsweek**SPECIAL****OFFER FOR STUDENTS**

17 WEEKS — \$3.10

27 WEEKS — \$4.20

34 WEEKS — \$4.55

1 YEAR — \$5.80

2 YEARS — \$11.60

**Tickets
at
UNION
OFFICE**

**Every subscription adds
at least \$1.00**

to ABSCHOL fund

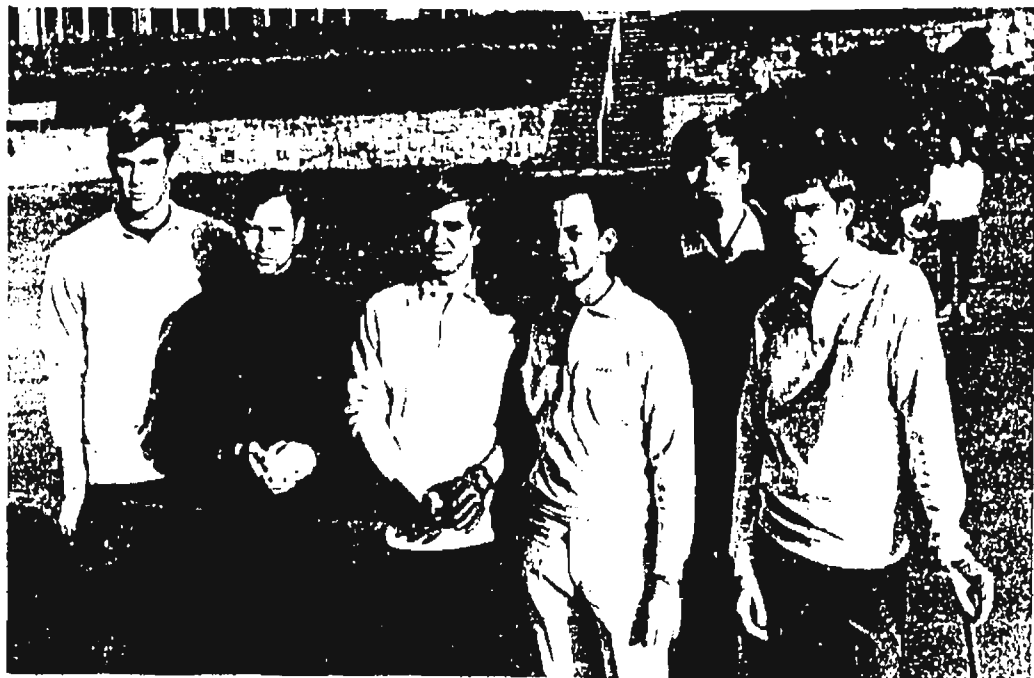
Dress well — think to **HIRE**

Dinner, Lounge suits, tails, accessories, wedding, furs,
bridesmaids, evening gowns, ladies' fashions from —

David-Jon's and Anna-Marie

Commerce House (above Coles), 125 Adelaide Street
Phone 2 4967, a/h 38 2628

Sporting Activities



GOLF

The Inter-Varsity Golf Team consisted of (photo) Drew Tovey, Geoff Brown, Dave Wilkinson, Clive Wilkinson, Maris Rusis and Tom Hayes (missing are Geoff Dawson, Neil McAdam and John Youngman) outside Royal Sydney; however the team, owing to bad condition, spent most of their time inside Royal Sydney at the 19th.

Our boys beat Newcastle, Tasmania and W.A. to come 6th with Adelaide winning.

ROWING

The Lightweight Four went to Nepean River to represent U.Q.B.C. in Inter-Varsity Competition. Members of the crew were stroke Ross Warren, Geoff Clewett (3), Tony Philbrick (2), Mike O'Shea (Bow), Ian Buchanan (Cox), coached by Graham Angus, whose old coach Norm Grounds really put the finishing touches to the crew in Sydney. Our four led by two lengths at the 1,000 metre mark but by 1800 metres Melbourne was ahead, and Sydney in the last 50 metres pipped Queensland on the line. Nevertheless to come third against such strong competition is damn good. Well done. Sculler Lang was unable to compete because of ill-health — that's what he says.

ATHLETICS

U.Q.A.C. had its Inter-Varsity in Sydney on the 23rd-25th, and was represented by Peter Cameron, Ric Clarke, Drew Hutton, Rob and Ric Silcock, Russell Duigan (Capt.), Iven Affleck, John Rolley, Hugh Kirkman, Tony Cook, A. Jones, Don Kerr, Wayne Stevens, Stevie Laing, Graham Taylor, Harry Akers, Peter Buttery, P. Phillips, Barry Madsen, John McGuinness, V. Liew, David Needham, Paul Weedon and Harry Giles.

Melbourne won, followed by Queensland and Sydney. Drew Hutton in the 800 m. registered the best personal performance. Russell Duigan won the pole vault, Graham Taylor set an I/V record in the long jump and Harry Akers won the High Jump. Good performances were also handed in by Peter Cameron and Wayne Stevens.

Women's Athletics Club came third to Melbourne and Adelaide after leading on their first day. Margaret Gowdie won the 100 m., and sister Janet and Marilyn Scott came first and second in 800 m. Margaret Gowdie, Anne Dodwell, Di Simmons and won the 4 x 100 relay.

Uni in Melbourne. We were defending our Gym Title, having won in Sydney last year. However, Western Australia, newcomers to the competition put on a great display to take home the Gym Cup. Our team — Geoff Butts, Ed Hartland, Andy Campbell and Stewart Markwell, came third.

Things were brighter on the trampoline side. After losing by half a point last year, we went off to a runaway victory. In the individual placings the team — Roger Walsh, Garry Baunach, Tim Mather and Ed Hartland scored 2nd, 3rd, 4th and 5th placings respectively, behind Paul Howlett of



SKIN DIVING

Quentin Spearumall did not see those 2 big eyes hovering above that big mouth of a 280 lb. groper as he dived off the Barrier Reef last month where 25 club members enjoyed their first but not last trip to the reef. A strong team will contest the Queensland Titles at Mackay on the Queen's Birthday Weekend. Best of luck fellas. With the first Inter-Varsity to be held in Queensland next year, we sure wish Quentin was back with us.

GYMNASTICS CLUB

During the May Vac., I/V Gym and Trampoline was conducted at Monash

Melbourne the current Australian Champion.

Also, while in Melbourne, Roger Walsh competed in the Australian Trampoline Titles and put on a good performance to run out sixth.

Of course we all had a great time social wise. Training is now under way for the State Gym Titles to be held next month. For those interested, training times have been cut to lunch-time each day, going till 3 p.m. on Tuesdays and Thursdays.

RUGBY UNION

The University of New South Wales was host to the 1967 Inter-Varsity Rugby carnival. The week was more than successful for

EVEN A BLOODHOUND KNOWS IT'S TOP-O-TOWN

FOR STYLE-RIGHT
PRICE RIGHT SUITS
FOR SMART MEN!

THE BEST SUIT
RANGE IN
TOWN



10% DISCOUNT TO
ALL STUDENTS PRESENTING UNION
CARDS.

SEE
STUARTS
WINDOW
DISPLAY
NOW!

Latest style ideas.
New season's
materials.
Full fractional range.
All from only

18 GNS.
(\$37.80)

Stuart
SUIT SPECIALIST

PRUDENTIAL BLDG., NORTH QUAY
(OPP. THE TREASURY)

Queensland highlighted by a memorable win over Sydney (13 - 11) thereby giving Queensland both the ASAHI Cup for Inter-Varsity premiership and the KANSAI Cup for the annual Sydney-Queensland game.

It has been 14 years since Queensland last won the coveted trophy for Inter-Varsity. This year to preserve the traditional ideas of an Inter-Varsity, teams had to be divided into 2 divisions.

On the final night all teams competed in the Eights Championships. However, owing to the sloppy conditions and eight vigorous repechages the Queensland crew lost the photo finish to N.S.W. (who incidentally officiated at the proceedings). This long weekend club teams are venturing to Townsville and Armidale. So there you are. "Join the Reds and get Around".

JUDO

In the Inter-Varsity Championships held at Sydney University during the May vacation, the Queensland men's team gained third place. Queensland Champion Lou Sholer holder of the Third Dan, became the Men's Individual Champion.

Since the Men's and Women's (who by the way came 2nd) Inter-Varsity are held together, there was no shortage of "sporting" women to encourage

the men to further heights. As always, the atmosphere was excellent, and groundwork was the most popular form of victory. The overall standard was very high. At the appropriate times, Judo was also played.

WATER SKIING

Inter-Varsity in Sydney was a roaring success, socially if not competition-wise. The men finished fifth in the teams event, and the women third. Roger Priest was our outstanding male member. He came fifth in the Men's overall; mainly due to an outstanding jump of 87 feet, backed up by a competent performance on tricks. For the girls Tonie came third in the slalom, Alison Thorburn third in tricks, and Margie third in the jump.

Kevin Squire surpassed himself at pyramid building, supervised by Dick Rawlings, whose contributions to the beer cans used must be commended. Kev and Dick were serenaded at work by Bob Edwards whose particular flair was for "Eskimo Nell" and other "good-old-Australian-songs". A five clove meal of garlic apparently inspired Sid Kidman to jump the "amazing" 58 feet; it also inspired Kelvin Abrahams to spend Friday night in the Sydney girls' room. "Garlic is good for you".

Team members were coached in all activities by veteran Malcolm Ridley.

Thanks Mall!

P.S. Would the person who left the bottle of OP rum in the hallway of the Carlton private Hotel, kindly contact our mascot, Sue Eggleston.

BASKETBALL (Men)

Basketball Inter-Varsity was held here in Brisbane. We were represented by Ossie Baker, Chris Toogood, Tom Lytle, K. Wood, Frank King, Barry Doran, Dick Whitson, John Pashen, Kerry Kries, and Tony Barker, who did very well to come third when you consider the general standard of Queensland Basketball in relation to that of the rest of Australia.

Ossie Baker and Barry Doran with reserve Chris Toogood made the Combined Universities' Teams.

A.M.P. Society
For

● FREE OF ●
OBLIGATION
INSURANCE
PLANNING

on
All Life, Fire, Accident and
General Insurance and
Investments

Contact—

Robin J. J. Brennan
KRATZMAN BUILDING
52 HIGH STREET
TOOWONG

Phone 70-1081/2
A/H.: 59 6293



THE SENATE: Rank Ineptitude

The University Senate is continuing its prevaricating tactics over the Union's proposals for a Commercial Annexe, Refectory Extensions, and Indoor Recreation Centre. At the Buildings and Grounds sub-committee meeting on Monday 5th June, it appears that nothing more concrete than principles was discussed. Not that I'm denying the value of principle evaluation, but I *am* questioning whether the principles are in fact the real bone of contention in this latest confrontation between the Union (mostly the President, Frank Gardiner), and the Administration. The meeting's only resolution was that the whole concept would have to be looked at more fully — perhaps by a sub-committee of the sub-committee!

The Vice-Chancellor, Sir Fred Schonell, is still bashing his specious argument to the proverbial pulp. The Commercial centre will incorporate a ladies hairdresser (and why not, we've got a barber), and a chemist shop (obviously designed to dispense prescriptions handed out by the medicos in the Relaxation Block). However this shows signs of the seeping sore of suburbia and supermarketry to Sir Fred's eyes. At this stage the argument is taken over by the Deputy-Chancellor Lt. Col. Gehrmann. The objection to the Recreation centre is based on Sports Union's long-standing submission to the Australian Universities Commission (A.U.C.) for a grant towards an indoor sports pavilion. It is felt that the Union's plans may jeopardize Sports Union's chances of receiving this grant, which must be fast becoming a bad dream for our sporting friends. As yet there doesn't appear to be much opposition to the plans for Refectory extensions. This is possibly the Union's most pressing practical need, and on this basis alone the Senate's "don't care" attitude has been transformed into a kind of "stop bid" process. Feeling that they may be on shaky ground with these arguments, the Senate then decided to pull out its big guns and shatter the Union's defences with the

suggestion that any of the proposed buildings would detract from the landscaping between the present Union complex and the Roundhouse. All I can say is, *What utter nonsense!* The plans in no way infringe on the landscaped area, and these same plans were drawn up with the express purpose of adding to the area in question. As it is now, the back of the Refectory is a bit of an eye-sore. The extensions would include an underground service entrance to get rid of the present hotch-potch.

The Senate, never wanting to be accused of using the strong-arm tactics, hides itself under the cloak of deliberation. Often, deliberate we must, but my God, when vegetation and decay set in, its time to remove a finger or two.

DISSENSION in CAMP

The election scene this year is bound to be novel, if nothing else. This Campus is to experience politicking for the first time if the New Student Movement has anything to do with it. If all goes according to plan, the N.S.M. hopes to field candidates for Union Council along party lines. It's more than just an election ticket type of endorsement. The group has espoused a platform which it hopes to implement, and it states that it is not merely interested in installing a compliant executive.

All these new developments have aroused great interest in and around the Union's Executive suite from which has emanated all sorts of rumours about who is standing for re-election, and who is not. When asked to comment on the N.S.M., the President maintained that in point of fact there was nothing "new" about the policy proposals of the group. He said that he agreed with all that the N.S.M. had put forward, but added that their entire program ran parallel with the Union's Constitution, and he could even have given me the relevant references if I liked. I declined the offer — Mr. Gardiner had obviously done his homework.

He went on further to say that he could see the possibility of the N.S.M. changing the Union's major role to that of an S.R.C. if it were successful. Mr. Gardiner's main objection to this is that the Union endangers its present position of respect and authority in fields in which students and the University community at large, have a vested interest, when it begins to diversify its areas of activity. One couldn't help feeling at this stage that the President had used

the wrong word when he said "respect". His tone intimated that he meant "respectability". He was quick to add though, that the Union Council had become a much more "liberal" body over the last year. He cited the cases of giving clubs and societies grants to religious and political bodies affiliated with the Union, and the overwhelming vote in favour of the condemnation of police action regarding demonstrators. I couldn't help butting in here and suggesting to Mr. Gardiner that both these instances were perhaps examples of the personality biases which have played such a prominent role in this 56th Council. He replied that the personality analysis was a false one in respect to Union Council, and he wished that people could look at Council as an entity, and regard its achievements or otherwise as being the end result of joint deliberations. I beg to disagree.

The obvious question had to come of course. "Frank, are you standing for President again?" He had three alternatives: Yes, No, and No Comment. He chose the latter. "You've got to keep them guessing", he said. Asked if he expected any opposition from the N.S.M. or anyone else, Frank commented that he didn't like the situation of Councillors being elected unopposed. "Yes", he said, "the more opposition the better."

Sorry about that Mr. President, but I don't think you've really left us guessing.

Michele Jordana



Miss WHO?

Miss Uni. in a way is a dead horse — the concept, if not the bird, anyway. Semper has traditionally taken a dim view of the whole proceedings, for obvious reasons. The old image of the Miss Uni. Quest has been one of a bourgeois beauty contest. At last WUS, with the aid of some indoctrination by one David Muschamp who runs the show from the national level had decided that Miss Uni. has probably been boring everyone to death. So the winds of change are beginning to ruffle the impeccably coiffured head of Miss University.



In the past various faculties have been known to favour some weird and wonderful methods of selecting their representative. Like sitting in the Refectory and picking out the best-looking girl they see who also happens to be in the right faculty. Another criterion has been dress — the candidate has traditionally been a starry dresser. Intelligence hardly rates a second thought.

Actually, some of the fault must be laid at the feet of the WUS people themselves — they have never really gone to the bother of stipulating the type of girl they wanted, and have retired behind an impenetrable barrier of righteous indignation when criticised about the type of girl they have been landed with.

Finally they have come out into the open and admitted that the Miss Uni's of the past do leave something to be desired. They have also given us a few guides this time. For a start, fresherettes are OUT. Not because we are discriminating, but because it stands to reason that a fresherette has not had time to make her presence felt or to become a moving force in any on-campus activities. The greater majority of freshers spend the first year feeling their way. This is not a criticism, it is quite understandable. There are also very few fresherettes who have the poise and maturity to

come over well before the judges. Many of these girls would stand a far better chance if they were left till the following year.

I personally feel that the girls who are chosen should have a working knowledge of the University, this includes the Union and its affairs. Girls who state on their entry form that they are "interested in the Union" should be able to back it up. After all the judges are hardly fools.

One aspect of the Quest which has grown out of all proportion is the beauty angle. Far too much emphasis has been placed on it in the past and this has probably had the effect of excluding girls who are good Miss Uni. material. If a girl is intelligent, interested and active in University affairs, wellspoken and personable, there is little reason to pass her over for a pretty empty headed twit. There is plenty of evidence to show that this has often happened.

It would be a bit rough to blame the girls in most cases — if they are approached by the president of some club or society and asked to represent it, most will accept. The real fault lies with the pre-selection people.

In the past Miss Uni. has won, grabbed her loot and disappeared into the great blue beyond. WUS however, has a nasty surprise for the next in line for the throne. They intend to

make her work for the title. She will be expected to be a public relations woman for WUS and if necessary, for the whole University. This will involve some boning up on this great institution, so as to be able to disperse the propaganda necessary for our "new image".

Apparently this idea has been used with some success in the south where the young ladies have proved themselves to be first rate attention-getters for the Universities. And as much as we like Frank, we must in all honesty admit that a Miss Uni. would be a slightly prettier P.R. worker.

You may question the necessity of having a Miss Uni. at all. The truth of the matter is that the quest raises far more money for WUS than do any other forms of fund raising. So Miss Uni. is here to stay. Like her or not we are stuck with her. The least we can do is make her a little more aesthetically pleasing and a little less open to ridicule.

So are you still going to enter the girl you had in mind?

Gasser.